لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

The Review OF RELIGIONS

MARCH 1961

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Managing Editor

S. D. AHMAD

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, Distt. Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Sirinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indian sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulvi Noor-ud-Din, one of the most devoted of his followers, as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya Missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the partition of India in 1947 the head-quarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

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CONTENTS

Subjects :	*Page*
The Goal of life.	... 623
Revelation and Intuition *Ch. Abdus Salam Akhtar, M.A.*	... 634
Moral Degeneration its Causes & Remedies *Nazir Ahmad Shad, Karachi.*	... 640
Hafiz Dr. B. D. Ahmad Passes Away	... 546
The Beauties of Islam *Dr. O. H. Sullaiman, London.*	... 647
Bab-ism and Bahai-ism. *Ch. Ali Muhammad, B.A., B.T.*	... 656
Ahmadiyya Mission News *Vakalat-i-Tabshir, Rabwah.*	... 662

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نحمده ونصلي على رسوله الكريم

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The Goal of Life

وادخلي جنتي

> And thou, O soul at peace! Return to thy Lord well-pleased *with Him* and He well-pleased *with thee*. So enter thou among My chosen servants. And enter thou My Garden.
>
> (Quran 89:28-31)

Time ! What is time? We know that it comes and we know that it passes. As we grow older we know that for us it is only an ephemeral experience. The grave awaits us all.

It has been said that the average term of life is three score and ten years though it is probably very much less. There are some countries in the world where it is little more than thirty years. If we were to live to the ripe old age of one hundred it would be no more than tick of time compared with the age

of the universe. Astronomers tell us that the light from the most distant galaxies of stars accessible to the largest telescopes takes a thousand million years to reach us and that the universe itself has been in existence for at least five thousand million years.

We have little time to spend on this planet so it behoves us to realize the purpose of life and to generate and direct all our energies towards its fulfilment. God tells us in the Holy Quran:

> "I have not created the Jinn and the men but that they may worship Me." (51 : 57)

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True worship demands that we should resign ourselves to the Will of God and exercise all our faculties for His Glory. Our aim should be to become clothed in the mantle of righteousness; and every Muslim should make this the goal of his life.

Men have used their hidden powers and climbed to the pinnacles of their professions. Their achievements have won them world-wide acclamation and their names have been embossed in the records of history. But greatest are those whose works are acclaimed by God and happiest are those who live for Him and taste the spiritual nectar of paradise both here and in the hereafter. In glittering letters their names will be emblazoned in the Book of Life.

The existence of the next life is as much a certainty as is the existence of this life; no doubt should exist in the mind of any Muslim. The Holy Quran teems with passages on the subject:

> "Surely to Allah we belong and to Him shall we return" (2:157)

"And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who are pious. Will ye not then have sense? (6:33)

"O my people, this life of the world is but a temporary provision ; and the Hereafter is certainly the home for permanent stay." (40:40)

"Whereas the Hereafter is better and more lasting." (87 : 18)

No one can afford to neglect the preparation of his soul for the higher life to come. This life is evanescent ; the next is everlasting. The following saying of Hazrat Ali calls for long and deep reflection:

"All the occupations of a wise man are for his self reform, all his cares for the benefit of the next world, and all his endeavours for the good of the life to come."

There is no higher goal in life than the acquisition of purity and righteousness. Perfection should be our aim. Islam proclaims the heartening and refreshing tidings that the gate of the realm of where no sin fastens its poisonous fangs on its inmates is always open. It is known as the realm of *Liqa*. It is reached through our own efforts and the grace of God.

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At this stage we should have decided that we want to attain the goal of life. The desire to succeed in this aspiration indicates that we are already facing the right direction. We are not going to be content in making limited progress for our goal is at the end of the road. In order that we may forge ahead with all the ease and rapidity at our command there are many laws of life which we need to put into operation. They will greatly assist us.

we must possess a strong belief that we shall succeed in reaching our goal; it must be one of firm conviction and not one of mere hoping or wishful thinking. No doubts or misgivings must be allowed to linger in the mind. Know it for certain that we can realize our goal. If we lack this conviction of belief then another all important law—the action of the will could not be set in motion. There is also another vital law which has to function effectively before the power of the will can speed on its course; it is the force of desire.

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The presence of an ebullient desire to succeed in our purpose is of paramount importance. Desire is the impulse behind every voluntary motion except, perhaps, those performed under duress or resentment. Here is a man suffering from thirst; so he sets out in search of water. His action is prompted by the desire to find water. A student sits up into the early hours of the morning studying his text books. He does so because he desires to pass his examination. The greater the desire the greater the incentive. Our attention, therefore, should be directed to the development of a burning desire to become clothed in the mantle of righteousness. If the desire is not sufficiently intense then the lack of this vital force will enfeeble our advance; we will not succeed in traveling the full length of the journey. Imagine an electrically driven vehicle, with run down batteries, about to move off on a long and precipitous journey. It will not reach very far; the first steep climb will bring it to a halt. As 'desire' is one of the greatest driving forces behind success let us charge ourselves to the full with this dynamic power.

Normally the different degrees of desire expressed result from the natural proclivities of the individual. How, therefore, can the feeling of desire be generated more strongly? Hazrat Mirza Ghulam Ahmad, the Promised Messiah, has answered a similar question as to how the taste for prayer can be acquired when the inclination for prayer is absent. His answer is that we should pray to be given the inclination.

> "If a man is not inclined to prayer and is not able to offer his prayers with fervour and humility, he should make use of prayer to overcome this difficulty also... One should pray even when one's heart is disinclined to prayer and should try to attain a condition in which one's heart is softened."

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The most efficacious remedy, therefore, is to pray to God to increase our fund of desire. Are we not striving for the noblest goal in life? With such a lofty aspiration in our hearts is there any reason to doubt that God will not answer such a prayer? Surely He will answer, for He loves those who love Him ; and he aids and strengthens those who earnestly and steadfastly exercise all their faculties towards cultivation of His attributes. The power of fervent prayer is exceptionally potent. The things for which we ask in prayer are not usually just dropped into our lap ; sometimes their means of attainment are unfolded to us and then we have to act upon their guidance in order to see the fulfilment of our petition. Let us take the case of the man who is constantly troubled with severe headaches ; he has sought relief from many doctors without avail. At last he prostrates himself before his Creator and beseeches Him to cure his affliction. His prayers are answered and

his headaches vanish; but not, as it were through the gentle touch of an invisible healing hand. Previously he had visited the local library and his eye was attracted to a book on the Laws of General Health. He learns from this book that impure blood is a common agent giving rise to headaches; and that improper food is a prolific cause of impure blood. He studiously reads the book and re-adjusts his diet in accordance with the counsel given therein. Two months later His headaches have melted away and he feels thoroughly rejuvenated. God answered his prayer by drawing his attention to that particular book. Thenceonwards the cure rested with himself.

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The following maxims are tested methods which will incite the kind of desire we need to develop for our purpose in view:

I. Create a mental vision of the spiritual condition which we are determined to acquire; then hold it in mind perpetually.

II. Auto-suggestion works wonders. Repeatedly affirm that the desire to acquire the mantle of righteousness is growing stronger and stronger. This mental exercise should be made a daily rule of life as long as we live.

III. Seek the company of righteous people. Observe them closely. Watch how they act and speak; compare every detail with your own conduct. Absorb everything that is good and note defects, if any. Always aim for perfection in yourself.

IV. Revel in literature portraying the lives of saintly personalities.

V. Learn to concentrate on the objective in hand. Focus it clearly and sharply in the mind and do not allow any

other thoughts to intrude. This is difficult but comes through sedulous practice.

Desire is a moving force of life; without it personal initiative would be dormant. It throbs the hearts of lovers who vow that nothing in the world will break their union. No suffering seems too severe to withhold one from the other. However, let their desire cool and their acts of devotion will follow suit.

Desire creates enthusiasm which in turn galvanizes our energies. God requires that our love for Him should transcend all our delights for the things of this world. Let us, therefore, fan the fire of desire within and direct its consuming power towards the goal of our life. Let us keep it well stoked at all times until the mantle of righteousness becomes our possession.

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The third requisite is the projection of will power. Never for a moment should we neglect the application of the preceding two laws because firm belief acts as the fulcrum for the will; without it the will could not function; nor could it function without the driving power of desire force. Will power has been aptly described as 'Desire in action'. It is involved when we raise an arm to point at a star in the night sky. First there exists the belief that we are able to raise our arm ; then comes the desire ; this is followed by the act of the will in raising it. If we had no faith in our ability to raise our arm then we would never attempt the effort ; and if we were not prompted by a desire to do so we would not raise it.

It is vital that we know clearly what we desire

before we can exercise the will effectively. The markmanship of a rifleman cannot be developed properly by shooting at distant and blurred targets. Similarly will power cannot be used effectively when we have no clear object in mind at which to direct it.

We have selected for our goal the mantle of righteousness. This is indeed a grand and elevating aspiration because it means a life of selfless devotion to God. Where there is a will there is a way; and the supreme way has been promised to those who are in earnest to conquer the highest pinnacles of righteousnes. Says the Quran :

> "And as for those who strive in Our path—We will surely guide them in Our ways. And verily Allah is with those who do good." (29 : 70)

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Will power calls for resolute determination; but this is not all; the imagination has to be correctly adjusted so that visualization is in harmony with the will. Let us take the illustration of two men who have resolved to break the tobacco habit.

The first man continues to hold mental pictures of the pleasures of smoking. He conjures visions of himself enjoying a smoke and sighs at the thought of his resolve to discard the habit. The will and the mind are in conflict; it is not long before the latter overpowers the former.

The second man pulls a blind over every vision of tobacco that enters the mind. If he is unable to shut them out altogether he dwells upon the injurious

effects of the weed and not upon the pleasurable ones. During the course of his struggle he avoids the company of smokers as far as possible and turns his eyes away from tobacco shops and advertisements. He visualizes the new and better life that lies ahead of him. His mental pictures are in harmony with his will and soon the victory is won.

Will power is a force that does not weaken or tire. It pushes on and on until it captures its prey; it is unlike the power behind a bullet which despatches it to its target within a second of time. Days, weeks, months or years may be required to keep the will in flight before it claims its prize. Will power is not just the decision of the moment; it is the continual maintenance of that decision and the dismissal of all thoughts of doubt, despair and failure. Many are those who have set out on the royal road only to fall by the wayside; they failed to maintain their resolutions.

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Will power feeds on undaunted steadfastness; this should be the characteristic of every Muslim. The importance of this quality is re-iterated time and time again in the Holy Quran.

> "As for those who say "Our Lord is Allah" and then remain STEADFAST, the angels descend on them saying "Fear ye not, nor grieve; and rejoice in the garden that you were promised."(43:31)

> "And if you be STEADFAST and righteous and they (the enemy) come upon you immediately in hot haste, your Lord will help you with five thousand angels sent down from on high."(3:126)

> "And We will surely try you until We distinguish those

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among you who strive for the cause of Allah and those who are STEADFAST. And We will make known the facts about you."(47:32)

"But none is granted it save those who are STEADFAST; and none is granted it save those who possess a large share of good."(41:36)

"And exhort one another to be STEADFAST."(103:4)

The achievements that can be brought about through the power of will are truly amazing. In the early years of the ministry of the Holy Prophet Muhammad (peace be on him) the pagans of Mecca raised an army of one thousand soldiers and advanced on the small band of Muslims who numbered only three hundred and thirteen. The Meccans sought to exterminate the faithful and thereby nip the growth of Islam in the bud. At the commencement of the battle two young Muslims asked one of their generals to point out the whereabouts of Abu Jahl, thc enemy commander. The general pointed to where he stood arrayed in his armour behind the lines of his soldiers. Now the minds of these two young men were filled with one thought and one purpose only ; it was to strike down this fiend who had for many years cruelly persecuted their Holy Master and his followers. They were determined to avenge the atrocities which he had perpetrated; many were the Muslims who had suffered excruciating tortures and death at his hands. They believed that they could succeed in their purpose ; they were incited with a strong desire and willed to accomplish their resolve; then they went forward and did it! They dashed forward in the direction of the enemy

commander cutting and striking their way through the enemy's ranks. One of them lost an arm in the fray. Nothing daunted them. They fought their way on, reached their quarry and struck him down. Abu Jahl was not to rise again; he had been mortally wounded.

We may also be victorious in our purpose: and what a precious gift is the mantle of righteousness! At this moment it may seem to be far and high above our reach; but there is a golden path leading to it and it is for us to travel along its way until we reach the end of the journey and receive our heavenly trophy.

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عجب گوهر ہے جس کا نام تقویٰ — مبارک وہ ہے جس کا کام تقویٰ

مسلمانو بناؤ تام تقویٰ

"Wonderful is the jewel the name of which is righteousness. Blessed is he who practises righteousness. So O ye Muslims! perfect your righteousness."

(The Promised Messiah)

All praise is due to Allah, Lord of all the worlds.

—: o :—

REVELATION AND INTUITION

Ch. Abdus Salam Akhtar M.A.

Culturally we are passing through momentous times. We are the spectators of a long and tense conflict which exists between physical values and spiritual values. R. B. Cattle, Associate Professor of Genetic Psychology, Clark University, New England, says :

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> "The Scientific view of life, with its monumental strength, its beautiful dovetailing of fact to fact, and its openly verifiable chains of cause and effect, has become the essential part of the mental equipment of most educated people. The extent of the transformation of culture, occasioned by the physical sciences, and by Biology, is soundly appreciated by most people today, and their present attitude to religion is conditioned by that transformation."[1]

Such, however, is the trend of not only, the intelligentsia, but the wave is spreading gradually, to the minds of the masses, who cannot afford to be indifferent to the unreserved domination of science. In fact, the impact of science, on human mind, has been so one-sided and so thoroughly sweeping, that man has been tempted to ignore the most vital values concerning his existence. Of this, even the western mind has not been oblivious. Thus, Matthew Arnold, in one of his essays "Sweetness and Light," says :

> "If England were swallowed up by sea tomorrow, which of the two, a hundred years hence, would most excite the love, admiration and interest of mankind : the England of the last twenty years, or the England of Elizabeth, of the time of splendid spiritual effort, but when our coal, and our industrial operations depending on coal, were very little developed"?

Yet how unfortunate all this is. Science, instead of being an *asset to our spiritual* calibre, and a light to unfold greater mysteries, has been put the other way about, and now exercises a mastery over

1. "Psychology and the Religious Quest." p. 14.

its servant, man, who should have been its master. The voice that comes from Arnold, is not of Arnold alone ; it speaks of the minds of thousands who still believe that the scientific intrusion in the realm of mind and morals is a trespass, and that the pre-eminence of spirit, however, cannot be questioned. The phenomenon of gradual acquiescence, which we have witnessed on the part of a man of religion, is not as much an indication of the impotence of faith, as it shows the incapacity of the modern man himself, to appreciate spiritual values. Tradition, custom and belief, divested of the fire of divine communion and relationship, could only degenerate its worshipper, and let it fall a prey to any theory, that has a dazzle. When man lost his hold on the springs of divine light, as a recipient of God's revelation, he succumbed to the influence of mundane existence. Spiritual effort, which entailed a restraint on what is vulgar in man, was substituted by intellectual investigation. Creation, as a teleological phenomenon was discarded, and evolution as a scientific process was established.

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This transformation, I feel, worked like one-way traffic, for the Christian advocates of religion in the West, where this phenomenon occurred, could not make a suitable answer. The result was, that a purely scientific impulse, unaccompanied by any moral or spiritual effort, dominated the entire faculties of man, and perverted them so much, that man blindly revelled in everything that had a scientific glamour. One natural outcome of this trend was, that all human experience, including even those phenomena which could not stand analytical observation, was subjected to scientific analysis. Thus, Revelation, which is the most sacred spiritual experience existing between man and God, the worshipper and the worshipped, which cannot otherwise be had, except by those who maintain a sustained spiritual effort, to realise the Divine Glory and Love, was blended with Intuition, which is at best, only a concentrated intellectual illumination. As we shall elaborate further, the two experiences have nothing in common. Revelation, in the strictly Islamic sense, is a privilege enjoyed by those, who have directed their moral actions to the attainment of Divine Glory, but intuition, is a psychological phenomenon, resulting in mental illumination which is more or less, intellectual in nature. Yet, as great a thinker as Bertrand Russel,

did not quite keep up this distinction when he wrote :

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> "The first and the most direct outcome of the moment of illumination, is belief in the possibility of a way of knowledge which may be called revelation or insight, or intuition, as contrasted with sense, reason, and analysis.....Closely connected with this belief is the conception of a Reality, behind the world of appearance and utterly different from it. The Reality is regarded with an admiration often amounting to worship. The poet, the artist, and the lover, are seekers after that glory."[1]

It becomes evident from this passage, that an effort to enter into communion with Reality, has been styled as 'Intuition' as against reason, which is an intellectual or an analytical approach to Reality. Revelation, as Islam put it, in the form of the greatest spiritual experience, presupposing a peculiar ethical conduct, was lost sight of. In fact, the western thinkers did not really imagine, that there could be another way, besides the intellectual or the intuitional, to know Reality and its manifestations, and to imbibe a spirit of identification with Real. Thus Bergson, declared :

> "There are two profoundly different ways of knowing a thing : the first implies that we move round the object ; the second that we enter into it. The first kind of knowledge may be said to stop at the relative ; the second in those cases, where it is possible to attain the absolute. The second is of course 'Intuition' a kind of tntellectual sympathy by which one places oneself within an object, in order to coincide with what is unique in it, and therefore inexpressible."[2]

The reader will note, that the phenomenon of intuition has been described exactly in terms of revelation, but without reference to those conditions which culminate in the highest form of bliss, the spiritual relation between man and Cod.

Intuition is sometimes incomplete and deceptive.

The greatest advantage, which Bergson attributes to Intuition,

1. Mysticism and Logic pp. 9-10.
2. Introduction to Metaphysics p. 6.

is self-knowledge, or to speak more broadly, the knowledge of the peculiar situation in which one finds himself. But "self-knowledge is proverbially rare and difficult," says Bertrand Russell.

> "Most men, for example have in their nature, meanness, vanities and envies, of which they are quite unconscious, though even their best friends can perceive them, without any difficulty. It is true that Intuition has a convincingness which is lacking to Intellect while it is present, it is almost impossible to doubt its truth. But if it should appear, on examination, to be at least, as fallible as intellect, its greater subjective certainty, becomes a demerit, making it only the more irresistibly deceptive."[1]

That speaks for the quality of 'intuition' in general. Yet it cannot be denied, that man has been endowed with this faculty which enables him to disriminate between the truth or falsehood of a proposition or an object. It is a light which dawns on speculation, to any and everyone who speculates. The actual Psychical process of its operation is almost akin to revelation except for the fact, that intuition entails no hard and fast moral obligations; only a strained intellectual concentration which results in peculiar insight, which in turn *May* lead to truth. The usefulness of this faculty is however doubtless, in the field of observation and experiment, but in no case, can it be confounded, with revelation, which has entirely a different background.

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Object of God's Revelation to man

As referred to, already, revelation is the greatest form of spiritual bliss, a phenomenon of perfect communion witn the Divine being. The Holy Quran speaks of Adam as the prototype of man, and says that Adam was given the *knowledge of things*, that is to say, he was gifted with the power to conquer nature for the angels (beings controlling the powers of nature) made obeisance to him, but *Iblis* (the inciter of lower desires in man) did not make obeisance, and man fell a prey to his evil suggestions. Man was powerful against all, but weak against himself. He could conquer nature by his knowledge of things and the power granted to him, but the

1. Mysticism and Logic P. 16.

greater conquest and the greater perfection lay in the conquest of his inner self, and this could only be brought about by a closer connection with the Divine being. It was to make this perfection possible for him, that revelation was needed. God says :

فتلقى آدم من ربه كلمت فتاب عليه انه هوالتواب الرحيم . قلنا اهبطوا منها جميعاً فاما ياتينكم منى هدى فمن تبع هدى فلا خوف عليهم و لا هم يحزنون (٢ ٣٧ - ٣٨)

" Then Adam learnt words of wisdom from God Almighty and He turned towards him mercifully; He is Oft-Returning with Compassion; and He is the Merciful. We said ; 'Go forth from this all. So surely there will come to you guidance, from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve."

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In these words, man is told that with the help of Divine revelation, he shall have no fear of evil temptings, and so the hindrance in his progress and the obstacle to the development of his faculties being removed, he shall go on advancing on the road to perfection. It should be borne in mind, that divine revelation, according to the Holy Quran, is a universal and progressing experience. Technically speaking it is the word of God, conveyed to the prophets and to other righteous servants of God for their guidance. But the Holy Quran also speaks of revelation being granted to inanimate objects. Thus God says :

ثم استوى الى السماء و هى دخان فقال لها و للارض أئتيا طوعاً او كرهاً قالتا اتينا طائعين . فقضاهن سبع سموت فى يومين و أوحى فى كل سماء امرها (٤١ : ١١ - ١٢)

" Then He directed Himself to the heaven, and it was a vapour, so He said to it and to the earth, 'come both willingly or unwillingly'. They both said, "We come willingly." So He ordained them seven heavens in two periods and revealed in every heaven its particular function."

Thus we have revelation to inanimate objects, revelation to angels, and revelation to man. And so far man is concerned, reve-

lation is of three kinds :

1. The first is *Wahy* which signifies a Divine Word communicated to His prophets and to His chosen ones as also it means inspiring of an idea into the heart, distinguished from a revelation in words.

2. The second mode of God's speaking to man is said to be من وراء حجاب i.e. "from behind a veil" and this includes رویا or dream; کشف or vision, and الہام i.e. a state of spiritual trance when voices are heard or words uttered. The Holy Quran tells us of the vision of a King, who was not apparently a believer in God (12 : 43) a vision, which had a deep underlying significance. Thus revelation in this form is a common experience to all.

3. The third form of revelation, which has already been partially mentioned above, is the وحی متلو or the revelation which is recited in words only to the prophets, for the guidance of mankind. It is the highest and the most developed form of revelation granted to such prophets of God as Noah, Abrahm, Moses, the Holy Prophet Muhammad, (may peace be upon them), and to the prophets of other nations.

So much for the nature of revelation in general. It will be evident from this account that intuition erroneous and misconceived as it might be, can never take the form of revelation. In fact, the most significant virtue of religious guidance consists in the possibility of revelation from God, for it tends to direct man safely through all the trials and tribulations of life. And this must continue, for at no stage of life, man can feel self-secured, immune from the evil influences. Even in the present shape of things when life has become so much mechanized and the horror of world-wide doom looms large on our heads like the sword of Democles, only the Divine hand can possibly show us the way, and save us from the pitfalls that we have dug ourselves.

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MORAL DEGENERATION ITS CAUSES AND REMEDIES

Nazir Ahmad Shad, Karachi

Now-a-days a hectic discussion is going on in various intellectual and spiritual quarters about the general decline in moral standards. There is a general complaint about the morals of individuals as well as those of nations. In these days of political and intellectual awakening, big and so-called educationally, culturally and economically advanced nations, do not seem to have any guilty conscience, when they go back on their commitments made before international forums. It is, therefore, appropriate to venture something on moral degeneration, its causes and remedies.

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Morals, in general, mean 'such manners which conform to the right or which are virtuous and ethical'. What is right, virtuous, and ethical? The answer to this question will surely vary from time to time and from nation to nation. But we find a very appropriate and to the point definition of a man of morals in the Holy Quran. Accordingly, he who is capable of working to the entire use of the natural gifts, which is possible only in conforming to the natural phenomena is a man of morals. The Holy Quran says:

صبغة الله و من احسن من الله صبغة

i.e., Allah's colour, and who is better than Allah at colouring?

At this point it, therefore, becomes imperative to consider the aim of creation, or in other words, the highest accomplishments which a man is capable of achieving and for which he has been brought on this earth. Various thinkers, sages, and philosophers, from pre-historic times to this day, have pondered but have not been able to think of any other aim except doing right things and service of fellow-beings etc. Their deliberations are vague. But the Holy Quran declares in clear terms:

وما خلقت الجن و الانس الا ليعبدون

That the aim of man's creation is communion with his Creator by

following the natural phenomena created by Him for man. There are various verses of the Holy Quran throwing light on this point but the length of this essay does not permit us quoting all. To make himself perfect and attain highest standard of dignity, output, and work, he is exhorted to adopt as much as possible of the attributes of God Almighty. For example, God is الرحمان. He bestows His mercy time and again. Man should also be merciful. The attribute of الرحمان also means bestowing of blessings without right and toil. The tremendous harmony and smoothness, among human beings in general, which can be affected by adopting this quality, hardly need emphasizing. God is الرحيم. He gives full reward for one's labours. Man should also give full reward for labours. God is ستار العيوب. He covers our misdeeds. Man should also always amplify good points of his fellowmen and abstain from pointing out black spots as it results in hatred and seldom brings out good results. God is غفار الذنوب He forgives mistakes. Man should also inculcate the habit of forgiving because it gives to the offender another chance for improvement. Imagine the measure of thankfulness and pleasure created in the mind of one who is forgiven. God is لطيف He looks after His creatures with immense love and benevolence and He knows even their smallest needs. Man should also look after, with love and benevolence, those who depend and rely on him and who have some relation with him. He should also take pains to know even their minutest needs, and so on. In fact, according to the Holy Quran (7 : 11) and The Bible (Genesis 1 : 27) the purpose of man's creation is to embody God Almighty's attributes in himself so much so that he may excel the angels.

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It is quite in the fitness of things to discuss here the concept of morality. This is a very controversial topic and, as we have said before, the meaning of right, virtuous and ethical acts varies from time to time, place to place, and from nation to nation. For example, drinking is forbidden in Islam but Christians do not mind using alcoholic drinks in religious ceremonies what to say of using it in general. The Sikhs prefer 'Jhatka' but Islam forbids it. Hindus abstain from eating beef and consider it a sin whereas Muslims eat it.

Talking from another angle, an act cannot be taken as virtuous and moral only on the ground that it benefits a greater number of people because then the majority will feel justified in snatching belongings of the minority saying that they are performing a moral act. No one with ordinary prudence will call such an act as moral. Likewise we cannot also take an act as moral if that act benefits one's individual self. In that case a thief can openly say in court that he felt justified in breaking open a house because such an act benefited his own individual self, and so on.

Then, what is moral and immoral ? In this connection we see that man is essentially an animal, but a rational one. It means that he is different from other animals in one respect, that is, he possesses wisdom and power of sifting and recognising. In a nutshell, we may say that when man's wisdom dominates his actions he performs moral acts and when it is the other way round his acts may become immoral.

It is reported of Hazrat Ali that when man submits to his animality, he goes lower even than the animals as the animals do not possess prudence and while he does he abuses it. But, on the other hand, when man rebels against passion and submits to prudence he excels the angels as the angels do not possess animality but man in spite of possessing it rebels against it and conquers it.

In this connection the most effective and important criterion is conformity with the attributes of the Creator. And in fact Islam always emphasizes the point that to attain the highest standards of morality and good character the only way is to submit to the will of God and always seek to know where improvement is needed. This is the only standard of morality which is workable at all times, under all situations and amongst all nations and no one can logically and prudently question this standard.

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In this connection it would be interesting to mention a certain section of modern thinkers and educated circles even among the Muslims who do not fully comprehend the concept of morality in Islam and therefore assert that Islam has no concept of morality at all. For them the best course is that they should at least try to know the creed to which they belong. Because if they ever try sincerely to understand Islam, their eyes shall be opened to things

which others borrowed from Islam and benefited to such an extent that they are now bold enough to come and teach us !

The following are some of the examples which point clearly to a moral degeneration :

Obscenity

Now-a-days there is such a wholesale spread of immoral and obscene literature that the moral sense of our public has been completely transformed, and in spite of a collossal decline in the character and chastity of younger strata and frequent and alarming increase in the number of cases of juvenile delinquency the public is quite dumb and deaf to the situation. This fall in morals is, in fact, a legacy, to a great extent, of the western civilization itself which is dying its own death according to recent reports.

Another factor is lewdness of females. In western countries it has gone to such an extent that sometimes one faces difficulty to ascertain that a certain lady is actually in dress or not. Eastern women and girls, blindly copying the western civilization, have also started putting on very tight clothes so as to depict and exhibit such portions of the female body which at once attract and arouse the base senses of males. Prudence is at a loss to make out any validity for such a change. The obvious result is sexual frustration or longing for illicit sexual satisfaction, and both are not only immoral but of tremendous harm to social peace, harmony and health, and a great set-back to intellectual progress.

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Use of Intoxicants.

An American engineer met me the other day in Karachi and asked why Muslims abstain from wine. I replied that the Holy Quran says its harms to man are far more than its benefits. He agreed and praised the Islamic philosophy. It is a fact that all the intoxicants give a temporary fillip to delicate human tissues whereby one gets a sort of temporary awakening and relief but the after-effects are very injurious. It hardly needs any elaboration as even the habituals admit it. And many governments try their level best to curb the use of intoxicants but all attempts fail. The American Government wanted to curb the use of wine and the result is known to every body.

Recently India imposed a ban on wine. But I was surprised to see a photograph in the 'Time' weekly recently where a wine lover is shown receiving his quota of wine from the supplier from within the man-hole of a gutter at an isolated corner of the road. The adversity and harmfulness of the results of frequent and wholesale use of intoxicants are quite evident. But still the bad habit persists. After all why ? Man has submitted to his animal desires. He has failed to kill his base senses. The highest standards can only be attained by rebelling against animality and submitting to wisdom, prudence and spirituality. Religion is nothing but logic. It is nothing but wisdom. And it is nothing but general good for mankind.

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Vanity

Another disease, which is virtually crippling the social structure these days, is vanity. It has various forms and kinds. One of them is that people generally tell lies about their personal qualities, status in society, educational qualifications and official position. In following modern etiquette people are generally well-dressed. Result is deception. And sometimes deception is intended to benefit illegally and immorally from other innocent human beings. How crippled and half-dead is the conscience of such self-styled educated individuals. Another very disastrous effect of vanity is that people have abandoned trying to attain real human values and perfection in some branch of knowledge. This disease is special to this country. One feels deeply shocked to note that text books on Islamic studies in the universities of this land of Muslims are by those foreign authors who basically disagree with the very ideology of Islam. These authors say that the great causes of famous victorious Muslim campaigns were actually economical, thereby depicting Muslims as plunderers. But unfortunately the teachers of Islamic history in our universities are content with such text books.

Illegal Earnings

A very important one among the immoralities prevalent in the present age is inclination to illegal earnings. It also has various forms and again the basic cause for it is submission to animality. A bull going along a track in the corn fields, out of sheer animal lust, throws his

mouth right and left, in the fields of those who are not his master's. The bull is not to blame as he does not have the controlling and recognising power of wisdom. But imagine a man with all his prudence and power of discrimination doing the same act ! What would be the degree of his crime ?

The greatest form is the illegal gratification generally accepted by the officials. There is another form also i.e., earning by deception. For example, by fake businessmen. Adulteration is also one of the illegal sources of earning.

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To come to the causes, the greatest of all is man's submission to his animality and his ignorance, practical as well as theoretical, of the highest values of life he can attain. His ignorance of the fact that the purpose of his creation is communion with God Almighty through the best possible use of his physical and intellectual capabilities.

Is it not a fact that a human being, once persecuted by his own fellow citizens, and at one time let down even by his own uncle, openly declared "come what may, none on earth can divert me from my Godly way", succeeded against odds, and won worldly as well as spiritual glories and firmly established a way of life which has always proved to be a beacon-light even for those who do not follow him ? Why ? It was, because even his base animal instinct had embraced Islam. He meant to say that he had full control over his instincts. If he wanted to fast, he did fast and hunger and thirst could not deter him from his stern determination. If he wanted to keep awake, he did so, because his sleep was obedient to him.

It is indeed a very painful fact that very little attention is paid these days to moral education in our institutions. The need of the time is that if we want to exist as a developed society religious education should forthwith be introduced in our institutions. We should inculcate in the minds of the youngsters, a sense of morality which penetrates deep into their minds and becomes part and parcel of their selves. They should be made to realize that it is wisdom and wisdom alone which is to triumph, as it is wisdom and wisdom alone which is godliness and religion.

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HAFIZ Dr. B.D. AHMAD PASSES AWAY

It is with feelings of deep regret and sorrow that we announce the sad demise of Hafiz Dr. Badr-ud Din Ahmad M.B.B.S., I.M.D., I.A.MC; founder of the Ahmadiyya Muslim Mission in Borneo. Dr. B.D. Ahmad was formerly a student of Talim-ul-Islam High School, Qadian, Gurdaspur, India. He joined the fold of Ahmadiyyat even before his father, the late K.S.M. Farzand Ali, Financial Secretary to Sadr Anjuman Ahmadiyya. While yet a student, Mr. Ahmad volunteered his services for the cause of Islam and Ahmadiyyat in 1918. He was loved and respected both by the teachers and students for his intelligence and simple habits. He committed the Holy Quran to memory as late as 1945 when he was posted at Singapore during World War II.

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After the War, he went to North Borneo where he started the Ahmadiyya Mission. His services for the cause of Islam and Ahmadiyyat were greatly appreciated by friends and foes alike. He worked ceaselessly and untiringly in this Far East island. On his request a regular mission was opened there. In the beginning Maulvi M. S. Ansari was sent there as a missionary. In 1953 this mission was reinforced by another missionary, Mirza Muhammad Idris who later became his son-in-law. He started a quarterly journal 'Peace' which is doing a yoeman's service for the cause of Islam in Borneo.

He had collected a large stock of books on religion which stood him in good stead as well as those who were newly converted to Islam. He saw service in many parts of the world and wherever he went he set up *Jamaats* of sincere Ahmadies.

The Editorial staff of the 'Review of Religions' sincerely condoles with the bereaved family and prays for the spiritual uplift of the departed soul. May he rest in perpetual peace! Amen.

The Beauties Of Islam

Dr. O. H. Sullaiman, London

I fully realise the impossibility of my doing justice to this subject, because does not the Quran say :

"And if all the trees that are in the earth were pens, and the oceans were ink, with seven oceans swelling it thereafter, the words of Allah would not be exhausted."

However I have decided to ease my burden by giving you the following example, and you will realise what I am up against. Imagine a huge garden filled with all the flowers of the world and being told to go and pick a handful of the choicest flowers. All one can do, is to pick one here, one there, admire this, smell that, etc., etc., and the bouquet gathered would not give a true picture of the garden. So you and I, gentle reader, will flit from flower to flower and we shall have a very rough idea of our garden of Islam, but remember, we shall often cross the same path more than once.

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The simplicity of Islam is perhaps its outstanding beauty. Its cardinal point, *There is but one God and Muhammad is His Prophet*, makes the faith so easy. This one God is also Lord of all the worlds and see what "all the worlds" imply: Other planets besides our own, the world we live in, the animal world etc. Yes, He is also Lord of the animals for does He not say :

"There is not an animal that crawls in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered together."

Belief in the Prophet Muhammad means that I believe in all prophets who were in the past before him and also those after him. But though prophets are expected, they will not have a new law, for Almighty God says:

"This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion."

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But they will be men who will put the Muslims who have gone astray, back on the right road, and they will bring out hidden truths and beauties from the Quran. God says :

"Verily you have in the Prophet of Allah an excellent model" and this is veritably true. He was an orphan, reared by his relatives, was a business man, a married man, a father, a king and a prophet and in each sphere he was outstanding. Take him as a business man. He was put in charge of a caravan of merchandise and so well did he conduct the transaction that the profits were greater than ever before, and the lady whose caravan it was, was so impressed by his honesty and bearing that she became his wife. As a married man, we find that he used to mend his clothes, cobble his shoes, sweep out his room etc. etc., a real family man in fact. His thoughts were continually with his Lord. One day, whilst asleep, an enemy took his sword, brandished it over him and said, "Who will now save you ?" "God", was the answer. Thus we, as human beings, have before us a model, a human being who went through every experience of life that we pass through, and whose life was such, that his wife said, "To know him is to know the Quran and to know the Quran is to know him."

Islam demands sacrifice from each and every one of its adherents. Not only sacrifice of wealth, but of time and comfort as well. Each human being is given 24 hours per day and a small portion is expected to be returned i.e. that time is to be spent in prayer. About animal sacrifice the Quran says:

"Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him."

We do not believe that God sits in heaven and acts as a "Santa Claus". "I am nearer to man than his very life-giving blood vessels", says God. So the Muslim is able to speak to his God like I speak to you, can tell Him everything, good news

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and bad news, and above all, man, realising that He is within him will try his utmost to keep on the straight and narrow path. Regarding wealth, everyone gives $2\frac{1}{2}$ p.c. of it as charity and this is used for the widows, the poor and the needy and the orphans. For example, A workman who is unemployed for want of tools, can obtain the necessary money for those tools from the fund. Thus he, too, will ere long be able to contribute his $2\frac{1}{2}$p.c. to the fund.

When a Muslim is able financially to perform the pilgrimage, he is expected to do so. He dons his pilgrim dress, consisting of two sheets and as every one is wearing the same garb, it is impossible by looking at the pilgrim to tell to what class of society he belongs. This meeting takes place in Mecca and pilgrims from all over the world attend. Thus an excellent opportunity presents itself to the Muslims to discuss world affairs, a real U. N. O. in fact. The ordinary man, meeting his fellowman in the local mosque each day, can discuss local affairs and difficulties, and on Fridays when he meets his fellow worshippers in the central mosque, any problems too great for the local people to thrash out, can be settled there and then.

Another beautiful flower in the garden is that there is no priesthood in Islam. The Imam or leader of the community is he who is the most pious and most learned from among the congregation, and must also be fearless in putting forth the teachings of Islam. Thus we see the Imam knows personally the character and the work of each and everyone of his congregation and is thus acquainted with all the main problems of his flock. He has no freehold of office and unlike that of his humblest member, his leadership may be ended at pleasure. The Imam is aware of this and must neverthless be fearless. For example, when he finds that any member of his congregation only attends the mosque on the two Festive Occasions, he must not be afraid to speak his thoughts on the subject, namely a Muslim is not one who comes only on these occasions and is thus (not in the worst but in the best sense of the word) a pagan, practising piety, making his bow to the Unknown—and at other times forgotten—on the great annual festivals. Another flower I shall pick is that the Prophet legislated, and gave his disciples rules they must obey, rules

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which even today are not obsolete to progress, for those rules and laws applicable to a rural and pastoral society in his lifetime, are appropriate for the industrial and urban society of the 20th century. Thus it is not absurd to expect Muslam practical men either in business or in public life to test their proposals and plans by Islamic standards. Islam makes an appeal both to the poor and to the intellegentsia. Its clear cut logical system has attracted several distinguished men of science and letters. It offers the only solution to the present day problems of the world. It insists on its inevitability, the day of final victory may be delayed, but that it will come is certain. Where others are hesitant and doubtful, the Muslim is confident and definite.

Islam teaches a living warm-hearted fellowship and presents to the world an all-embracing fellowship and a fellowship which attracts. Muslims must know their faith and give an intelligent reason for holding it. There are many who take their faith for granted. They have inherited it or they have been accustomed from their childhood to its worship and practices, and yet are still hopelessly vague about its content. A Muslim must have an intellectual understanding of his faith, so that he can defend it when it is attacked and can witness confidently to it as good news. Some of the Muslims, while their acquaintance (however superficial) with the findings of science and of criticism was steadily extending, their knowledge of Islam was stationary and even retrograde. In that field alone, they had not progressed beyond the necessary simple instruction which they had received as children. This the Almighty foresaw and hence after the Master Prophet with the perfect Law, other prophets without any law were promised so that this state of affairs could be rectified.

Islam gives to the world not only peace and order, but friendship and brotherhood and the freedom offered are political, economic and social. Freedom of discussion implies tolerance and this tolerance demands self restraint and charity, for while it is easy to tolerate opinions of which we mildly disapprove, it is much harder to do so when they seem detestable. Islam upholds a wide tolerance within its borders and calls for full religious freedom for all beyond its limits. The Quran says :

"To you your faith and to me my faith."

Kindness is also another flower I admire. Some would like to describe it as humanitarism, but a simpler word is more appropriate to a simple virtue. We group under kindness, good fellowship, loyalty to friends, readiness to help the underdog, an open purse to those in distress. Kindness shown in pity, sympathy, unselfishness in dealings with others not only in the human race, but in the animal world, is one of the gems of Islam, for there is also kindness and pity towards the diseased and the aged.

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Again, Islam appeals to me, because unlike the Christian who is faced whether Church or State should rule, the Muslim has only Islam to consider, for it is both 'Church' and State. The latter claims to be supreme in its sphere, it has the responsibility of protecting its subjects from harm and of promoting their temporal good. The Church exists to promote the eternal salvation of mankind and to do this, must have freedom to teach, to worship and to make rules for the discipline and spiritual welfare of its members i.e., one cares for their spiritual and the other for their temporal welfare. These two societies cannot be separated, for the churchman is also a citizen and from time to time the duties of a citizen conflict with those of a churchman. It is ironic that both claim divine sanction and often result in friction, sometimes even in open conflict. The question which confronts the Christian is, should the State be asked not to relinquish but to relax its control, in order to give the Church greater freedom and flexibility for its spiritual work and he finds himself in a dilemma, whereas the Muslim has no such difficulty.

The Quran says, "Hold fast to the rope of Allah" and this leads to another point. It is only by holding fast to this Rope of Islam that we can expect to win the world, and to gain life and strength to change our own lives. We must make it clear to the world that it is called not to join an organisation but to obey Allah and His Prophet. Doctrine, worship and organisation are means to an end, helps and safeguards to belief in a living faith. The challenge of Islam is as imperative as ever. It must

be given against the glaring social inequalities against lax moral theories and organised wickedness, against religious indifference. It must sound in lands where it is not yet known.

The most outstanding flower of Islam, in my humble opinion, is the Last Pilgrimage Sermon delivered by the Holy Prophet. It runs thus :

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"O men; lend me an attentive ear. For I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been made immune by God to attacks by one another until the Day of Judgement. God has appointed for everyone a share in the inheritance. No 'will' shall now be admitted which is prejudical to the interest of the rightful heir. A child born in any house will be regarded as the child of the father in that house. Whoever contests the parentage of this child will be liable to punishment under the Law of Islam. Anyone who attributes his birth to someone else's father, or falsely claims someone to be his master, God, His angels and the whole of mankind will curse him.

O men ! you have some rights against your wives but your wives also have some rights against you. Your right against them is that they should live chaste lives, and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you have the right to punish them. You can punish them after due inquiry has been made by a competent authority, and your right to punish has been established. Even so, punishment in such a case must not be very severe. But if your wives do no such thing, and their behaviour is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter, according to your own standard of living. Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married, God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands.

O men ! you still have in your possession some prisoners of

war. I advise you, therefore to feed them and to clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They are part of God's creation. To give them pain or trouble can never be right.

O men ! what I say to you, you must hear and remember. All Muslims are as bretheren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal. While he was saying this the Prophet raised his hands and joined the fingers of one hand with the fingers of the other and then said : Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers. Proceeding the Prophet said : Do you know what month this is ? What territory we are in ? What day of the year it is today? The Muslims said in the reply, they knew it was the sacred month, the sacred land, and the day of the Haj. Then the Prophet said : Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour is as unjust and wrong as to violate the sacredness of this day, this month and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker. In conclusion, he said : What I have said to you, you should communicate to the ends of the earth. Maybe, those who have not heard me may benefit by it more than those who have heard."

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The Prophet's address is an epitome of the entire teaching and spirit of Islam. It deals with, may I say, all the social problems which are to be found today, the welfare of man, the peace of the world, the rights of women and other weak creatures. No man ever did as much as the Prophet to promote equality among mankind. He realised that unless the spirit of inequality was killed and conditions which induced one people to usurp the rights of another and to attack their lives and their possessions—unless these conditions which become

rampart at times of moral decay were removed, the peace and progress of the world could not be assured. He taught that human life and human possessions had the same sacredness which belonged to sacred days, sacred months, and sacred places. Remember this was given to a rural and pastoral people hundreds of years ago and today what do we find ? In 1950 a decleration by U. N. E. S. C. O. reads :

> "Racial discrimination has no scientific foundation in the biological fact. The range of mental capacities in all races is much the same. There is no proof that the groups of mankind differ in intelligence, temperament or other characteristics."

The Holy Quran put the whole question very tersely and yet comprehensively.

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> "O mankind We have created you from a male and a female, and We have made you into tribes and sub-tribes that you may recognise one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you."

In the Prophet's sermon, stress has been laid on peace and in order to bring this about we must make our contribution towards it.

1. A Muslim must pray for it regularly and persistantly and that prayer should not be spasmodic, but normal.

2. He must try to remove weaknesses or sins which result in war. Some of the most outstanding sins are moral, economic, political, and injustices left by post-war treaties must be removed. There are deep-rooted legacies of envy, fear, greed and mischievous propaganda which stirs up hatred and all these must be condemned and removed.

3. He must work for closer co-operation between nations.

4. Although the ultimate goal must be the abolition of war, this will only be reached after a long and painful journey. Hence as an interim measure, steps should be taken to remove from war some of its worse horrors and to remove some of the inhumanitie of war. It is impossible to stress too strongly the need for immediate action, but the call for mercy and humaity is more likely to be

listened to in a time of relative peace than in the midst of the storm of war. These four conditions I have mentioned are really tabulated conditions obtained from the Prophet's sermon. The whole world is crying out, as never before, for PEACE, PEACE AND PEACE, and God in His Infinite Mercy has answered this prayer of the world.

'This day have I perfected your religion for you and completed My favour upon you and have chosen for you ISLAM as religion'.

Islam means peace, and not only peace from war between nation and nation, but between man and man, and between man and himself, and between man and his Maker.

We have walked through a very small part of the Garden of Islam and I have but shown you some of the beauties and I hope gentle reader, that you have collected a few of the flowers which attracted you and I pray that you will walk in that Garden again and admire the very many other beauties which I have not had the time to show you.

All praise belongs to Allah, Lord of all the worlds.

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Bab-ism and Bahai-ism

Ch. Ali Muhammad B.A., B.T.

The Babi-Bahai Movement is a product of the 19th century. It originated in Persia (Iran) and was founded by Syed Ali Muhammad of Shiraz who called himself the '*Bab*' or 'Gate', meaning thereby, that he was the gateway to knowledge of the divine truth. Syed Ali Muhammad was not content to call himself *Bab* but later on he proclaimed himself to be the *mirror* in which every man could discern God. His teachings and doctrines spread among the Persian Shia Muslims. The Iranian Government, in the beginning took a very cautious view of this Movement and undertook not to meddle with it so long it retained its peaceful character. But when the Bab told his followers to burn the sacred books of all other faiths, demolish their places of worship and massacre all those who did not believe in him, the Government imprisoned him in the fortress of Maku for a considerable period of time. The militant followers of the Bab came into collision with the public and the police and there were disturbances all over the country. The leading members of the community assembled in conference at Bedesht in Khorasan and resolved to abrogate the Islamic Shariah. The Bab while in prison wrote a new book of Shariah called the *Al-Bayan* as a substitute for the Holy Quran. The Shia Ulema of Iran declared Mirza Ali Muhammad Bab to be a renegade and condemned him to death. In accordance with the *fatwa* of the Ulema, the Bab was put to death by the Iranian Government. The Babis were widely persecuted throughout the country. A fanatic, enraged at the murder of his leader, killed the Shah of Persia which act resulted in a general massacre of the Babis in Iran.

On his death the Bab was succeeded by Mirza Hussain Ali Nuri on whom he had conferred the title of *Bahaullah*. A section of the Babis tendered their allegiance to Mirza Yehya, *Subh-i-Azl*, a step-brother of Bahaullah. Subsequently the followers of Bahaullah became known as *Bahais* while those of Subh-i-Azl were known as

Azlias. The two brothers were exiled from the country. They took shelter in Baghdad but later on Bahaullah was sent to Adrianople while Subh-i-Azl was interned in Cyprus. The last years of Bahaullah were passed in Akka where he died a prisoner in 1892.

As hinted before, the Bab had proclaimed himself to be a mirror but his successor went further, he claimed to be God incarnate, all-wise, all-powerful. He says :

والذی ینطق فی السجن الاعظم انه لخالق الاشیاء و موجد الاسماء قد حمل البلایا لاحیاء العالم

"One who speaks from this great prison-house is the creator of all things and the originator of all qualities. He bore all sorts of hardships for the renovation of the world."[1]

Again :

قد کان المظلوم معکم یسمع و یری و هو السمیع البصیر

The oppressed one (Bahaullah) is with you. He sees and hears, for he is the hearer and the observer."[2]

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And again :

یا اهل الارض اذا غربت شمس جمالی و سیرت سماء هیکلی لا تضطربوا قوموا علی نصرة امری و ارتفاع کلمتی بین العالمین انا معکم فی کل الاحوال و ننصرکم بالحق انا کنا قادرین

"O dwellers of the earth! when the sun of my glory sets down and the sky of my body is covered up, do not be dismayed but gird up your loins and help my cause. We shall stand by you and help you for we are mighty".[3]

Abdul Baha, Bahaullah's son and successor says :

جمال مبارک بنص صریح درکتاب وعده فرمودند و نراکم من افق الابهی و ننصر من قام علی نصرة امری بجنود من الملأ الاعلی و قبیل من الملائکة المقربین-

(1) Aqdas P. 225
(2) Ibid P. 145
(3) Ibid p. 86-87

"Bahaullah promised in his book that he sees them from his uppermost horizon and he would help every one who helps his cause with the heavenly hosts, the angels."[1]

The form of initiation into the Bahai Movement for Americans throws a flood of light on the beliefs of Bahais. It reads as follows :

"To the greatest Branch,

In God's name, the Greatest Branch, I humbly confess the oneness and singleness of the Almighty God, my creator, and I believe in his appearance in the human form; I believe in his establishing his holy household; in his departure and that he has delivered his kingdom to thee O Greatest Branch his dearest son and mystery I beg that I may be accepted in this glorious kingdom and that my name may be registered in the 'Book of Believers'. I also beg myself and for the blessings of worlds to come and of the present one for those who are near and dear to me (the individual may ask for anything he likes) for the spiritual gifts which thou seest I may be best fitted, for any gift or power for which thou seest me to be best fitted."

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Most humbly
Thy servant".[2]

From the above quotations it becomes clear that Bahaullah claimed to be God incarnate, possessing all the attributes that are God's and his followers believe him to be a real God incarnate and seek his blessings for themselves and their dear ones.

The Babis originally belonged to the *Sheikhia* sect among the Shias and acted upon the Islamic Laws as contained in the Holy Quran. But soon leading members of the new sect assembled at Bedesht in Iran and under the headship of Mullah Hussain Bar-Firushi and with the full confirmation of the Bab they came to the conclusion that the Islamic Shariah should be totally abolished. Qurratul-Ain, a young lady of rare beauty and intelligence was the moving spirit in the

(1) بدائع الآثار جلد ۲ صفحه ۲۷۳

(2) Material for the study of the Bahai Religion Browne P. 121.

convention and foremost in renouncing the Quranic Law and as a proof of her conviction, to the amazement and wonder of the members, she appeared before them with her face unveiled. The convention openly declared that all religious orders were cancelled.[1] The Bab gave a new code to his followers, called the *Al-Bayan*. He thus founded a new religion with its own dogmas and beliefs. Abdul Baha in in his 'letters' says :

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در یوم ظهور حضرت اعلی منطوق بیان ضرب اعناق و حرق کتب و اوراق و هدم بقاع و قتل عام الا من آمن و صدق بود .

"During the time of our Lord Bab, the essence of the teaching of the Al-Bayan was that the books and papers of others should be burnt, men and women killed, holy shrines demolished and except those who believe in the Bab all others should be massacred."

According to the Babi religion, prayers are not to be offered in congregation but individually. The members are required to observe fasts for 19 days only from the age of 11 to 42. Interest is freely allowed. Every Bahai is pledged to pay one-fifth of his property to the Head of the Movement. Leaders of Bab-ism and Bahai-ism, unable to put up an effective defence of Islam, yielded to the influences of Western civilization and made changes in the Islamic Law accordingly. And in order to gain cheep popularity with the masses, carved out a new religion, keeping in view the modern trends in Western civilization. Here lies the difference between a Divine and a non-Divine Reformer. A Reformer with a Divine Mission moves against the prevailing trends of his time, he tries to eradicate the evils which prevail in the society and succeeds in the long run. Abraham, Moses, Christ and Muhammad (peace be on them all) preached against the vices prevalent in their respective times but worldly reformers move *with* the current and are un-successful in the end.

After declaring that the Quranic Law was abrogated, the Bab started writing a substitute for the Holy Quran for his followers. He intended to write 19 chapters of his book Al-Bayan but he had hardly finished eight and a half when he was murdered in the

(1) Tazkaratul Wafa P. 307

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fort of Maku and his body was thrown into a ditch. His successor Bahaullah wrote another book known as *Aqdas* while Subh-i-Azl, the rival of Bahaullah wrote the *Al-Mustaiqiz*. The Aqdas abrogates the *Al-Bayan* while the Al-Mustaiqiz abrogates the Aqdas. Thus the Babis and Bahais wrote three books as substitutes for the Holy Quran but all the three books abrogate and contradict one another. As regards the beauty, force of style, the depth of spiritual knowledge and the comprehensiveness of its teachings, the Aqdas or the Al-Bayan bears no comparison with the Holy Quran. Bahaullah's Arabic which he makes use of, in his Aqdas is, far below the standard and even wrong in many places. The book was never published by the Bahais, it is always kept away from the public gaze for reasons best known to the powers that be.

The doctrine of incarnation is basically wrong. No human being, whether he be Jesus Christ, Bahaullah or Krishna can embody Divine attributes. No person born of a woman can claim to be God or God incarnate. None of the great prophets of the world ever put up such a fantastic claim. Hence the belief that Bahaullah was God incarnate and that his book the Aqdas has something of Divine in it, is fundamentally erroneous. It is nothing more than man-made book containing the views of a self-conceited man having absolutely no connection with God Almighty, what to speak of being God himself. The Aqdas which he gave to his followers as a book of moral and spiritual code, stands no comparison with the Holy Quran which is purely a Divine revelation and satisfies all the needs of man, physical, moral and spiritual. The following are some of the teachings of the Aqdas:

(i) According to the Aqdas the Bahais are prohibited to marry any of their fathers' wives. But we find no guidance in the Aqdas as to the marriage with sisters, daughters, aunts or nieces. A book of guidance must clearly and eloquently lay down rules while dealing with a topic.

(ii) Bahais, according to the Aqdas, are prohibited to marry more than two wives. But Bahaullah himself married three wives. Why? But again Bahaullah's son, Abdul Baha, annulled this injunction and reduced the number to one only. Was the father wiser than the son or the son wiser than the father ?

(iii) According to the Aqdas, the punishment for adultery is only nine *misqals* of gold which is equivalent to 3.3/8 tolas. The punishment is too light as compared with the gravity of the crime, and as such it opens the door for indulgence in the crime.

(iv) The Aqdas says that a thief shall be exiled from the country for the first crime, imprisoned for the second and branded on the forehead for the third. And if he commits theft for the forth time ?

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(v) Bahaullah lays down the rule that all fines are to be deposited in the Bahai treasury called the *Bait-ul-Adl.* The poor and the needy, the orphans and widows are to be supported from the 'Bait-ul-Adl' but no such treasury has ever been set up anywhere in the world. Where should the fines go and how are the orphans and widows to be supported ?

(vi) Bahaullah says that his followers must not say their prayers in congregation, but may offer them individually and separately. But Abdul Baha, his son annulled the injunction and required the Bahais to say their prayers in congregation.

(vii) Bahaullah lays down the rule that the *Mahar* or marriage-money of a woman will be 19 *Misqals* of gold if the husband dwells in a city but it is 19 *misqals* of silver if he happens to be a villager. This is perhaps due to the fact that villagers are generally poor while townspeople are well-to-do. But generally there are many poor people living in towns and rich people living in villages. Will there be any change in the injuction or shall it stand ?

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Ahmadiyya Mission News

Vakalat-i-Tabshir, Rabwah

Mr. Q. U. Hafiz, the Incharge of the Ahmadiyya Mission in **Holland** says that a public meeting was held at the Hague mosque in memory of the late Dr. de Jong, our friend and sympathiser. Mr. Hafiz and seven other speakers paid glownig tributes to the late doctor. The meeting was well attended. Reports appeared in the press as well as about the meeting. On January 15 another public meeting was held in the mosque in which Mr. A. Rashid Fundter and Mr. Hafiz delivered lectures on the beauties of Islam. The monthly journal 'Al—Islam' was published and sent to interested persons as usual.

A Dutch Religious Weekly reproduced the New Years' message published in our journal 'Al—Islam'.

The Review of Religions and the German magazine "Der Islam" were received by the mission and sent to the interested people.

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By the grace of God three persons accepted Islam.

In **Switzerland** Sh. Nasir Ahmad has been propagating Islam. He advertised about "Der Islam" in daily newspapers and as a result inquiries were received. Sample copies were sent to the interested persons and individual letters were also despatched. Arrangements for publication of the February issue were made. Mr. Nasir Ahmad spoke on Islam before the young men of a Church Community Home on 23rd January. After the meeting several questions were asked and answers given. He is working on the Summary of the Biography of the Holy Prophet which is going to be included in the French Translation of

the Holy Quran, plans for whose publication are under way.

For the benefit of the new Ahmadies the "Ahmadiyya Gazette" "has been started by the Swiss Mission which was prepared and sent to the members in Germany and Switzerland.

Germany : On January 25 last Mr. A. Latif spoke on Islam and International elections in a meeting held in the mosque. After the meeting several questions were answered and literature was distributed. "Der Islam" and the Review of Religions were posted to several people interested in the study of Islam. His assistant Mr. Munir-ud-Din coached new members. One person accepted Islam.

Scandinavia : Mr Kamal Yusuf infroms us that revision work on the Danish Translation of the Holy Quran (parts 5 to 11) continued. Parts 2 to 4 have already appeared. During the period under review, 5 meetings were held.

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Spain : Mr. K. I. Zafar writes that various persons came to the mission house for information on Islam. He says that he talked on Islam to the employees of a firm in Madrid. In Spain open activities regarding preaching are not allowed. Therefore it is not possible for our missionary to hold meetings openly and preach publicly.

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Ahmadiyya Muslim Missions

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18. U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag, (Holland.)

3. Ahmadiyya Muslim Mission, Herbstweg 77, Zurich 11/50, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, Madrid, Spain.

5. The Mosque, Wieckstrasee 24. Hamburg - Stelling, West Germany.

6. Mr. Kamal Yusuf, Tromsogt 19, Oslo, Norway.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Maulvi S. R. Ahmad, H. A., Dr. Sophie Redmond Str. 40, Paramaribo, Suriname Dutch Guiana, South America.

9. Ahmadiyya Muslim Mission, P.O. Box No. 673, Port of Spain, Trinidad.

10. Maulvi Muhammad Ismail Muneer Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

11. Ahmadiyya Muslim Mission, P. O. Box No. 418, Lagos, Nigeria, West Africa.

12. Ahmadiyya Muslim Mission, P. O. Box No. 39, Saltpond, Ghana, West Africa.

13. Ahmadiyya Muslim Mission, P. O. Box No. 554, Nairobi, Br. East Africa.

14. Ahmadiyya Muslim Mission, P. O. Box No. 11, Bo, Sierra Leone, West Africa.

15. Ahmadiyya Muslim Mission, Djl. Balikpapan I/10, Djakarta 1/13, Indonesia.

16. Ahmadiyya Muslim Mission, P. O. Box No. 30, Labuan, Br. N. Borneo.

17. Ahmadiyya Muslim Mission, 143, 31st. Street, Rangoon, Burma.

18. Ahmadiyya Muslim Mission, P. O. Box No. 22, Katong Singapore—15.

19. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo 10, Ceylon.

20. Haji Muhammad Ebbah, Esq., Simunul, Bongao, Sulu, Philippines.

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